

OWEN

Some Considerations on the
Emile of Jean Jacques Rousseau
In Contrast with the
Levana of Jean Paul Richter

French

M. A.

1908

UNIVERSITY OF ILLINOIS
LIBRARY

Class

1908

Book

Ow2

Volume

My 08-15M





Digitized by the Internet Archive
in 2013

<http://archive.org/details/someconsideratio00owen>

100-100
COPYRIGHT 1908
JAN 10 1908

SOME CONSIDERATIONS ON THE EMILE OF JEAN
JACQUES ROUSSEAU IN CONTRAST WITH THE
LEVANA OF JEAN PAUL RICHTER

BY

MARY ELIZABETH H. OWEN

THESIS
FOR THE
DEGREE OF MASTER OF ARTS
IN
FRENCH

IN THE
GRADUATE SCHOOL
OF THE
UNIVERSITY OF ILLINOIS

1908

F

1908
OW2

1908
Ow2

UNIVERSITY OF ILLINOIS

May 30 1908

THIS IS TO CERTIFY THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

MARY ELIZABETH H. OWEN

ENTITLED SOME CONSIDERATIONS ON THE EMILE OF JEAN JACQUES ROUSSEAU IN
CONTRAST WITH THE LEVANA OF JEAN PAUL RICHTER

IS APPROVED BY ME AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE

DEGREE OF

MASTER OF ARTS

Thomas E. Oliver

Instructor in Charge.

APPROVED:

Thomas E. Oliver

Chairman of Committee

~~HEAD~~ OF DEPARTMENT OF

Modern Languages

114603



In this thesis the writer used the following edition of Emile.

Emile ou de l'Education

par

J. J. Rousseau

Nouvelle Edition

Revue avec le plus grand soin d'après les meilleurs textes

Paris

Garnier Frères, Libraires-Éditeurs

6, rue des Saints-Pères 6

In this thesis the following edition of Levana was used

Jean Paul's
sämmtliche Werkr
Dritte vermehrte Auflage

Berlin

Verlag von G. Reimer

1862

Vols. 21, 22, 23, 24

Chapter I

General Introduction

Chapter II

Early and Prenatal Differences

Chapter III

Physical Conditions

Chapter IV

Education of Both Sexes

Chapter V

Moral Education

Chapter VI

Miscellaneous

This introductory chapter has been influenced by a dissertation written on the same subject by Herman Plath in 1903 for his doctor's degree at the University of Erlangen. I read this in order to gain some suggestions for my own thesis. This dissertation brings to mind an oft demanded question as to why we need worry ourselves whether or not one writer is influenced by another. A true genius writes from his heart, it comes spontaneously with a rush just as a mountain stream leaps and foams over the rocks and although he may have read other authors he will always write in the same vein. There is a story that after Cervantes wrote his immortal Don Quijote some ingenious writer eager for fame set to work to show the world what influences were brought to bear upon Cervantes that lead to his writing this masterpiece. When the treatise was published and after Cervantes had read it he indignantly denied that he had been influenced by any sources and that what he had given to the world was his own best effort. On the other hand the most scholarly work that has been done and the work that has best benefited mankind, has been treatises showing the influence of oneman, or even groups of men, on other authors or on their own countries. Thus it is a question that can be answered in two ways.

Let us not digress further but take up the main differences between the two authors; and then proceed to an intensive study of some points in *Levana* and in *Emile*.

Jean Jacques Rousseau and Jean Paul Richter were brought up in different countries, were accustomed to different manners. While Richter was a child Rousseau was enjoying all the fame and the glory of his time. These differences can be seen in their writings. What Richter says is of the true German emotional style, whereas Rousseau's work--although showing emotion--is more of a deep intellectual masterpiece. Richter does not place much dependence upon tutors, he pleads for the instruction of the parents and especially that of the mother. He cannot dwell too long upon mother love or the mystic

sweetness of family ties. Rousseau keeps nature before us as an ideal. It is not enough for him to bring us near to it, but he needs must set us right down in it. All through Rousseau we feel lack of love, lack of mother and family. This is what makes him in a way inferior to Richter where the influence of the wife and mother is so apparent. Rousseau tried in vain to find a substitute for this in nature.

The main difference between the two authors in the matter of education is that Richter believes in a positive process while Rousseau clings to a negative. That is to say, Rousseau believed in letting everything come easily, that the child be led to learn by effects from causes that seem to arise of themselves but in reality are ingeniously brought about by the tutor. Thus there are to be no commands or no punishments, all is to come in a quiet manner. Rousseau's system is not at all practical. Indeed if we follow him from chapter to chapter or even from paragraph to paragraph we find that he is apt to contradict himself, that the meaning is not always clear. With Richter we find the simple truths so consistently stated that one never forgets them.

Richter's life as a husband and a father shows clearly that he strove to follow out his own teachings, while that of Rousseau with its utter lack of love of his family and his ideas upon religion may in a measure account for some of the eccentricities of his ideas. Richter's educational system is one that could be used in time to come, while that of Rousseau as we will attempt to show, is one more of the past.

Plath quoting Richter shows the manner in which the German author was influenced by Rousseau. Richter himself says Rousseau had taken a great hold upon him, and was a great inspiration to him. He quotes him incessantly, as is seen in the introduction to the first edition. Indeed this inspiration carried him so far as to copy the nom de plume of the illustrious French writer.

Jean Paul is quite like that of Jean Jacques. In all his books and diaries were found quotations from Rousseau and even in his last illness he had his nephew read extracts from Rousseau's works to him. Rousseau was a sort of an anchor to which Richter clung. Plath gives us many examples showing us when Richter does and does not agree with Rousseau. Let us look at some.

In regard to screaming and crying of children both agree that no attention should be paid to the child who thus strives to gain his point, as the little one soon learns to use his tears and yells to good advantage but will soon cease if he sees no attention is being paid to him. Rousseau in Bk. ^{page 42} I of the Emile expresses this same idea that Richter sets forth in #69.

Again in paragraph ^{114 page 25} ~~172~~ in the Levana Richter says that at first a child cannot understand anything but yes and no. It is impossible for him to separate the mind picture from the reality and many times he unconsciously seems to be untruthful. In this we find that Richter agrees exactly with Rousseau.

Now is there a difference between German and French pedagogy, or do they agree in their laws? Richter at first speaks against the ideas of Rousseau as negative, that they even contradict themselves. The special passages that he attacks are found in Bk. I ^{page 24} where Rousseau says that the tutor should not incite any ambition, or any aim, but rather that ideas should arrive slowly,--and heart and mind should be kept free from evil. Thus Rousseau gives no aim, no incentive. This kind of an education is one against which Richter fights. He contends that it does away with all individuality, and believes that this negative system is an exaggeration to be avoided. Richter contends that the individuality must be kept and encouraged. In paragraph 24 Richter's ideas on this subject can be clearly seen. He says that, when Rousseau writes in Bk. II that the child be allowed to think himself the real master, Rousseau does not seem to see the awful consequences he is bringing upon himself. Such

an idea, says Richter, would take away all power from the tutor. How then could the child feel need, if he has not known what true freedom is? Thus Richter gives the child full freedom, saying that human nature will raise itself above that of the beasts and will in turn bow to the will of the Most High. Richter believes that as the child sees that the animals obey some laws the child will recognize laws that it must also obey.

As regarding religion Richter and Rousseau are decidedly at sword's points in their views. Rousseau would keep all ideas of religion from a child until he is about fourteen years of age. If the child ask questions, he should be answered in a direct, frank manner; be told the simple truth but the main question of religion should be left until he be old enough to understand for himself. Richter believes the ideas of religion should come from the mother and from the home; that it is not best to drag children to church where they must listen to long sermons which they do not understand. But Plath goes on to say that Richter believes there is a mine of metaphysics in the young child's brain which makes it very easy for him to grasp the ideas of goodness and of God. In combating this argument on religion Richter shows Rousseau's influence for if he had not read Emile and thought about it how could he speak against Rousseau's ideas of religion?

As a child J. P. Richter was a great reader, as he grew older he read all sorts of religious books. He shows Rousseauian influence strongly when he says that children are all white within, are innocent and become blackened by the contaminating influences of the world. In the opening words of Rousseau we find this same thing above mentioned that we find in paragraph 17 of Richter.

The object of education, says Richter, is to come as close to your ideal as possible; in paragraph 24 he says that we all have an ideal within

us towards which we strive. German to the core Richter draws a fine distinction between the ideal and the "ich" of the individuality.

In regard to the ideas concerning the nature of children Rousseau believes that physical weakness is an incentive to evil, but Richter with his idea of an ideal before him all the time believes that the child is left to choose either way. Rousseau seems to think that one is very fortunate if evil does not obtain the upper hand. Thus evil interferes with the aim of education, but in the eyes of Richter it is the ideal which is the saving genius. Richter blames the parents often for the faults of the children in that they bring the children up on the Bible à la lettre and thus make mere puppets of them. He thinks that children should be shown the beauties of the world and the power and glory of the nation. Richter follows closely in the wake of Rousseau here, for throughout all of the great Frenchman's work we hear his continued cry that we must get back to nature. The main difference between Richter and Rousseau is in the manner in which they present their ideal and yet both agree that there is an ideal.

In the ways and means of education we find that Richter's first care is that of the body. From birth he says we must take care of it. Here also we find Rousseau is in agreement and speaks especially of the duties of the mother for the tiny infant. In this last argument Rousseau accomplished a great reform for his country for the fashionable mothers of that time in France were wont to disregard their offspring. In order to prepare the child for the world both authors agree in journeys to different countries but disagree as to the time. Rousseau thinks a boy should be nearing or well into manhood before he travels much, while Richter thinks that short journeys should be undertaken by children for they will help the child very much.

It is a curious thing the way that both authors speak in the subject of liquor. Rousseau shows his Genevise training by tabooing it for children as well as Richter shows the true German spirit in strongly advocating good wine and beer for children of even a tender age. What a contrast to the American ideal!

In the matter of government both authors agree on some things and disagree on others. Both agree that the child should not be ruled with a rod of iron but that the discipline should rather come from love and freedom. Richter thinks that whenever the order is given it must be obeyed at all hazards. Rousseau does not believe in the word obey but thinks as Richter that after a refusal is once given it must be kept. As to obedience Rousseau will have it come through love, Richter because it is necessary. The manner that Richter combats Rousseau on this point shows clearly that he must have read and reread Rousseau. He agrees with him that the tutor be a friend and comrade and not treat the child like a slave or as a little know-nothing. The idea of fake dignity is the vice against which both authors cry. Let the tutor then be guide, comrade and master as well, and also prolong youth as long as possible.

Both authors agree that children have a language of their own but too quickly pick up things that their elders drop. If children do not understand Rousseau thinks that they should be allowed to figure it out for themselves.

In regard to the different branches of study Richter and Rousseau have their own ideas. One prefers one subject the other another. However both are firm in their convictions that mathematics are valuable because of their mental training. Rousseau pleads for a wide knowledge of geography.

Both agree that music is a branch not to be overlooked. As to foreign languages J. Paul Richter places them very high but Rousseau does not think they should be taught too soon and then only for comparison with other languages. Richter thinks they should be learned so as to make the child more patriotic.

As to beauty Rousseau seems only to find it in nature, but both authors believe in it and speak of it. In paragraphs 144 and 97 Richter speaks of the laughter of girls as beauty. History should be taught to the child as a living thing, not as a dry combination of facts. As to moral and religious education Frenchman and German think alike. Children should not be forced to church. Long prayers should be tabooed. The Deity should not be picked to pieces. Knowledge should not ever be gained by the sledge hammer method, nor should the acquirement of it be made a burden. As a result of enforced obedience both authors think that lying is the chief sin. Richter agrees with Rousseau that a strong healthy body is the greatest boon to morality.

On the emotional side sudden frights are bad for the growing child. Precocious questions should be answered in a quiet easy manner. Love is the thing for which a child seeks from his earliest infancy,--at adolescence this becomes more strong until the boy notices things he spurned before. This is the critical period. Boys and girls now need all the care and watching that it is possible to give them.

Chapter II

Early and Prenatal Differences

Rousseau goes back into anthropology for his subject and points out that man in his natural state is only a unit, in civilized state is only one out of many. All children, writes Rousseau, are good, they are corrupted or benefited by their environments. Before birth the mother must be careful as to her actions, thoughts and food, as all these will affect the little one who is soon to set out on life's journey. Also during the time when the child receives all its nourishment from the mother should the mother or nurse be careful as to her food and sleep. Rousseau here digresses and goes on to point out how necessary it is for mothers to nurse and care for their children themselves. Rousseau here made a strong point for the future mothers of France who took his advice to heart. Again he warns the mother not to give up her entire time. If however, a nurse must be employed, Rousseau rightly points out that one cannot be too careful as to the condition of her health, her habits, character, and above all her morals. Rousseau goes on and states the care of a young babe, insisting on frequent baths and abstaining as much as possible from medicine. He further indicates that the young child must have its food and sleep at regular times, thus regulating its digestion.

Rousseau recommends that the child's instruction begin at once, by walking toward him with a desired object and then away again, the child will soon understand that there is distance and little by little will begin to measure it.

[Illegible Title]

[Illegible Subtitle]

[Illegible body text - approximately 10 lines of faint, mirrored text]

Speak correctly before the child; he is quick to catch sounds and right pronunciation is the thing for which one must seek.

Thus has Rousseau brought the child up to about five years of age; a child remember either a boy or girl could follow this regime. Now let us turn to Richter and see what he has to say on the subject of children in their infancy.

Richter as well as Rousseau believes in good care for the nursing mother or wet nurse but disagrees with him on the subject of her food. Richter holds she may eat as she pleases. For the young child, however, he is more concerned and recommends specific things. He does not specify what age the child is when he begins his next chapter, but evidently the child must be over four years of age, for he recommends a bath in a thunderstorm and that for a very young child seems rather strenuous to me. As Rousseau he believes in abstaining from medicine as much as possible, declaring that mothers and faith are the best doctors for minor ills.

Chapter III

Physical Conditions

Rousseau is quite up to date in some of his ideas on the subject of clothing. He believes strictly in the hardening process. Clothing, he says, should be loose so as not to hinder the movements of the body. He does not think a hat is necessary, as the hair is sufficient protection.

Richter does not advocate many clothes, warns mothers as to over-heating as well as colds ; believes as Rousseau does in the hardening process; advises the removing of little one's clothes on warm days so as to give its muscles more ^{room} to exercise.

As to sleep Rousseau certainly has some startling ideas. He is sane enough in advising plenty of sleep but also recommends that a child should be accustomed to be awakened roughly at any time. Richter advises that noise go on while the child sleeps, but says nothing of the rude awakening.

Both authors agree on the subjects of gymnastics. Rousseau prefers to have the child do his out of doors in freer manner, such as running, leaping, shouting. Richter goes even farther for he prescribes gymnastics in their true sense and also all sorts of games, dances to music at will. Dancing, says Richter, is the easiest of movements and equalizes the muscles. It cannot, therefore, come too soon. Rousseau has nothing to say as to dancing but we must remember that Emile did not see many girls, he was always with his tutor or the peasant lads.

On the subject of food Rousseau recommends simple food but varied often, the one thing to remember is to guard against gluttony. Food should be looked upon only as a means to live. Richter believes in simple food also but that children should be allowed sweets at times.

Physical Development

Physical development is the growth of the body in size, weight, and strength. It is the process by which the body becomes more capable of performing its functions. Physical development is influenced by many factors, including heredity, environment, and nutrition. The process of physical development begins at birth and continues throughout life. It is a complex process that involves the growth of all the organs and systems of the body. The rate of physical development varies from person to person, but it generally follows a similar pattern. The most rapid growth occurs in the first few years of life, and then the rate of growth slows down. By the age of 20, most of the physical development has been completed. However, some changes continue to occur throughout life, such as the loss of bone density with age.

Physical development is a complex process that involves the growth of all the organs and systems of the body. The rate of physical development varies from person to person, but it generally follows a similar pattern. The most rapid growth occurs in the first few years of life, and then the rate of growth slows down. By the age of 20, most of the physical development has been completed. However, some changes continue to occur throughout life, such as the loss of bone density with age. Physical development is also influenced by many factors, including heredity, environment, and nutrition. The process of physical development begins at birth and continues throughout life. It is a complex process that involves the growth of all the organs and systems of the body. The rate of physical development varies from person to person, but it generally follows a similar pattern. The most rapid growth occurs in the first few years of life, and then the rate of growth slows down. By the age of 20, most of the physical development has been completed. However, some changes continue to occur throughout life, such as the loss of bone density with age.

Physical development is a complex process that involves the growth of all the organs and systems of the body. The rate of physical development varies from person to person, but it generally follows a similar pattern. The most rapid growth occurs in the first few years of life, and then the rate of growth slows down. By the age of 20, most of the physical development has been completed. However, some changes continue to occur throughout life, such as the loss of bone density with age. Physical development is also influenced by many factors, including heredity, environment, and nutrition. The process of physical development begins at birth and continues throughout life. It is a complex process that involves the growth of all the organs and systems of the body. The rate of physical development varies from person to person, but it generally follows a similar pattern. The most rapid growth occurs in the first few years of life, and then the rate of growth slows down. By the age of 20, most of the physical development has been completed. However, some changes continue to occur throughout life, such as the loss of bone density with age.

On the subject of girls Rousseau believes they should run, scream and play as boys, that they must not be tied down too closely. Book V, p 409-21. Richter agrees closely in all this; deplores the idea of keeping a girl too long at her needle, thinks sedentary pleasures are unhealthy; agrees also that girls' younger days should be much like those of the boy. 91-2-3.

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILL. 60607-7099

1999

0000-0000

0000-0000

Chapter IV

Education

Richter says that education in its full sense begins at birth. Education brings out the possibilities which lie hidden within us. Education draws out the best of everything and then makes use of it. ~~#7~~ Vols. 21-22 Education to accomplish its best work must begin when the child is very young, when he begins to understand himself, when he finds out he is one out of many. Two things early manifest themselves in the child's education; his trust and his excitability. The feeling of the age and the nation also make great impressions upon him. (12-18, Vol. 21 and 22). Many parents in trying to educate their children educate them for themselves alone, making perfect wax-like machines out of them. 21, Vols 21-22. Richter accuses Rousseau's system as a negative one that contradicts itself. Richter thinks that Rousseau amuses and influences the child by things rather than by men, by impressions rather than by discourse. Richter believes in letting the child nature unfold as it will and not to shock it. Education might, according to Richter, be defined as the ideal man breaking through the rough covering or crust of natural life. ^{#23-24} Vols 22-22. Each natural inclination must be noted carefully, corrected and strengthened. The aim sought for is to elevate the child's ideas above the spirit of the age, in order to fit him for the age to come. Thus Richter discusses at length the subject of education itself; as may be easily seen his ideas are general but helpful. Rousseau says nothing in this general line but goes straight ahead taking up the subjects one by one that are to be studied with a most minute carefulness. Let us follow him.

Rousseau says that all children are not alike, some being quick, others slow. All must have time to develop. Great men were dolts as children sometimes. Children learn easily as a rule, he goes on to say. They reflect

ideas and conceive images. Bk. II. If the child is given a problem to reason out, let him do it slowly, and proceed easily from one thought to another never using the sign when it is possible to show the thing. Bk. III 176.

Richter also agrees that no one can tell what is in a child for it will develop after its own fashion. *2 Vol 21-22*

Rousseau thunders against books. He does not believe a child should know how to read before twelve and then the desire to learn should be enough. Rousseau does not even believe in charts. Bk. II When at last he is allowed to read books Rousseau favors Robinson Crusoe as the one which will aid more than any other, because it shows man in his primitive state and may be read again and again.

Richter believes just the contrary, that the child should have books to read which will be the interpreter of his dreams and aid in his development. 29 Vol. 21-22 The books that Richter recommends are Oriental tales, tales of terrible beasts, covering also Bible stories. In addition to this he believes in sending the child to the theatre and opera to see the plays acted out. Vol 23-24. *125 page 59*

The one great thing to Richter which teaches the child the most, is the spirit of the age in which he lives. Here he finds the spirit of equality. This spirit of the age shows us as we are in our own faults and failings. Vol. 21-22. *B 33*

Rousseau says nothing of this spirit of the age. On the contrary his one desire seems to keep his scholar as far from the spirit of the age as possible. He does not say this in any one place but one feels it all through the book.

Another great influence, says Richter, on the child is his teacher.

Through him he learns to see things as they are. Each teacher leaves his mark upon the child, whether for good or bad. If more than one teacher is employed, traces of each one will be found. Richter does not believe in keeping the child with the tutor all the time but believes that the child should mix freely with other children and thus learn from them.

Rousseau confines his pupil to one tutor who will do nothing except to live and care for the child constantly.

Rousseau does not believe in teaching children foreign languages, for it does not benefit them. He believes that reason is the only thing that is common to languages. Ideas are only expressed by one language. Other languages than one's own are nothing to a child except a number of words.

Richter certainly believes in languages, for he advises that a prince be given Plutarch to read; also that girls be allowed to read French and German books. Vol. 21-22 *8/61 pages 221-223*

Rousseau does not believe in teaching child geography in a cold hearted manner direct from the map, but to take him out and show him as much as possible in the customs of the land around him. Bk. III Richter does not say much in detail on any one subject but believes in making things vivid so that the child will easily grasp them.

As to history, Rousseau turns it down. He does not believe in children' learning dates and a collection of facts. Wars, he says, mean nothing to the child. Bk. I Rousseau advises the reading of Thucydides rather than Plutarch. Richter does not go into detail so much as does Rousseau. Bk. Iv. 264

Richter advises the reading of Plutarch but agrees with Rousseau that history is better taught by living things if possible, such as a miniature battle or a picture.

As to mathematics, Rousseau believes in it but in a new and wonderful manner that the pupil should teach the instructor, and the instructor through his stupidity would teach the pupil. I cannot quite grasp what he means here and Richter certainly did not if he read the Emile, for he passes over it without saying anything about it. Richter believes in mathematics and even advocates it for girls. Vol. 21-22 # 96 page 203

In regard to sciences, Rousseau says first teach the child the methods of learning in order to acquire the taste for them. As to physics let him learn first by experiments, making his own apparatus. Bk. III 185 Bk. III 192 The same thing may be followed out in chemistry. Richter does not say anything about any one science, but groups them all together and advises that they be taught although he gives no reason why. Vol. 21-22 - 102 page 247

On the subject of travel, Rousseau is very favorable and believes in them à la lettre. He does not seem to have much use for books on travel but believes in investigating the subject for itself. Through travel Rousseau would teach geography, history, sociology, language and in fact everything. Rousseau does not state the exact age at which to begin travel, but evidently it must be rather young in order to accomplish all that he points out. He thinks that by travel one molds one's character in mixing with people. This intermixing with all kinds of people broadens one out and takes one out of the narrow rut in which one lies. Another thing to remember is to know how to travel and where to travel. This will show where one can live and what parts of the world are most beneficial to man. It is necessary for the tutor to accompany the pupil. Bk. V 528 Richter believes in travels but not long journeys, as he thinks that they become a bore. Vol. 23-24 # 126 He believes as Rousseau that a tutor should accompany the pupil. Richter

does not point out the benefits secured by Rousseau in as clear and concise a manner but is sincere in his advice to parents to let their sons *travel* ~~and~~ with their tutors.

Richter believe as well in ancient languages as in modern, as is shown by his advice to let students read Plutarch. Rousseau says that the best way would be to let students choose and that nine times out of ten the child brought up in the country would take the ancient writers on account of the depth of the writings. Bk. IV 393

As to the education of women each author has his own idea about this. In his opening remarks where on this subject Richter shows that he has read Rousseau and promptly proceeds to contradict him in a polite sort of a way. He believes that the education of the first half of the decade lies in the hands of the mother, the mother places the first seal upon the character of the girl. Women, says Richter, can always read others much better than themselves; their power is rather receptive than formative. Woman in the first place was meant to be the mother of children. A man lives the idea of a thing, a woman the manifestation of the idea. This is seen in childhood in the manner in which the girl plays with her doll. Woman's place in the world depends very much on the morality of the century,--the more corrupt the century the lower the place of woman. The best qualities of a woman are her love, temperance, cleanliness, love of quiet and housework. Vol. 21-22 # 79-84

One of the first things to teach a girl is to analyze her feelings so that her imagination will not run away with her. A girl should be taught to love home and order and not to hold out bait in order to catch a husband. Whims should be stopped at once. The morality of girls is inborn, is a custom.

91 p 188-189, Vol. 21-22. But girls cannot stand excesses. Girls' schools are not good; pp 190-191, # 91, Vol. 21-22. Immodesty is quickly picked

up there. Richter says that a girl before her marriage is easy to manage, but develops courage after birth of first child, a storming mother who opposes violence to violence he says is rare. #92 p. 194, Vol. 21-22 Richter points out that sewing is a pleasure but does not advocate too much of it, as sedentary duties are not good. #93, p. 197, Vol. 21-22 He advises a change of thought. Let her study mathematics if she wishes, philosophy, foreign languages, in fact follow the same trend as the boy. #96, p. 203, Vol. 21-22 She should not spend too much time with her governess, but should travel and read a good deal. Richter shares the same opinion that French books are not healthy as do so many others of his time. First and most to be read are German books by the standard authors, English follows next and French books bring up the rear. #101, pp. 221-223, Vol. 21-22. Richter strongly advises a careful search for any talent and its development whatever it may be. Vanity should be repressed at once. Richter thinks this is a girl's special vice. #101 p. 227, Vol. 21-22

Rousseau devotes many pages to the education of a girl and goes at it in his usual painstaking way. Girls, according to Rousseau, should first be taught to be docile and industrious. They should never be allowed to tire of their work. Making a girl obey as a child, Rousseau thinks, will be all the better training for her to stand the hatefulness of her future husband. Rousseau as well as Richter recognizes the inherent vanity of girls and urges mothers to carefully watch their daughters in this regard. Let jewelry only be used as a necessary adjunct to dress. If girls are too tied down with their duties, says Rousseau, they become cross and that destroys the greatest charm of woman. A wife though talented, if she be a scold is almost unbearable. Rousseau believes that a wife should accept her husband's judgment as final, his church should be her church. Bk. V, 461

As may be seen Rousseau says nothing in regard to the studies she shall pursue. His one idea is that she be made to order for his cherished Emile. Richter on the other hand, having no pampered pet for whom he was obliged to provide a wife, brought up his imaginary girl in the proper way. Little if anything is said in Richter as to making her docile for her husband. However, he agrees with Rousseau that schools and convents are bad. Bk. V

Thus ends the chapter on Education as far as studies are concerned.

Chapter V

Moral Education

The first great topic under the head of moral education is without doubt religion, for it is through this that the mother teaches the child and shields it from all corruptions. According to Richter many religions are only codes of morals while true religion is a strong belief in God. Richter goes on further to say that it is impossible to teach a child religion by arguments, #37 p. 64, Vol. 21-22, and that the Rousseauian idea of giving up religion altogether does not lead to religious inspiration. #38, p. 66 Vol 21-22 Richter's idea is to show the child when young what God is, not by mentioning his name but by showing by symbols the wonders of the Almighty. As the child grows older let days of prayer become more and more rare, #37, p. 70, Vol. 21-22 teach him respect for other religions, #37, p. 72, Vol. 21-22, do not let him fear God. Explain religious words to him before, rather than after, reading. #37, p. 73, Vol. 21-22.

Rousseau goes deeper into the subject for it is one of his favorite ideas. He believes as Richter that to understand God one must look at his works. We must not begin by spirits as the word spirit does not mean anything to a child. It is not good, Rousseau goes on to say, to make the child learn the catechism because the mere fact that he has to learn it is bad for him. Great care must be taken how we teach the living God, for it is easy to create a fake one which is worse than no god at all. Teach the child respect and love of holy things but do not force him in any belief. Bk. IV, 285-301 Rousseau's God is one who directs the universe, who has all power all intelligence, he is seen in all our deeds, in all our words, he is felt

within ourselves. Man is king of the world but does not show order; nature on the contrary shows order in everything. Providence has given man the right to choose between good and evil, and this liberty makes life worth living. Rousseau wishes the child to be taught to be good first, then it will be happy. Thus he feels his soul and will realize that if the body dies the soul does not die also. Teach the child that justice will always have her vengeance but God is ever tender; that though he is so far removed that we cannot at once grasp him, yet he can always see and hear us. Let the child understand that conscience is the voice of the soul, the passions of the body; that conscience never makes a mistake; that she is the true guide of man. A uniform religion is the ideal to be sought for and that should come from the heart. Let us as well as the children understand that God speaks to each one of us,-- dogmas if read at all should be clear and striking. Nature is the best work in which to study religion. Here it is easy to learn brotherly love. Never forget that although a man preaches he is liable to make mistakes and that you yourself are a man. Let the child see nature in all her beauty and through her see the living God. As to girls, explain religion in a direct way and prepare them to understand the catechism. Bk. IV, 225, 252. Girls grasp religion much easier than boys. Bk. V, 436

Thus it may be easily seen that Rousseau's idea of religion is deeper than that of Richter. Richter leaves a great deal to the home influences and to the mother.

Now as to the other kind of moral or natural religion, that is to say good behaviour and how to attain it. And among these first come the question of punishment. Rousseau does not believe in punishment but then how could he for under his system the child would never need to be punished. Richter disagrees entirely with Rousseau and says so in his writings. Richter be-

believes that a child needs to be punished when it does wrong but does not approve at all of the give and take method Vol. 21-22 or of the parents' showing themselves as obstinate as the child. Remember that punishments may drive the child crazy with shame and rebellion. # 24-25, Vol. 21-22 Also remember that to punish children before other children creates intense hatred. #100-106, Vols. 23-24

Rousseau all through his work never believes in showing fear and in this regard Richter clearly agrees with him. Richter even believes in calling things by some wrong name in order to reassure the child. For much sympathy, according to Richter is not good. #107-108, Vols. 23-24

As to the other side of morals which has to do with chastity, love, sex and passion, Richter says very little, except to keep the heart and body of the growing child pure and thus keep him from all wild desires. Keep all suggestive stories from him and always hold some pure ideal before him as an aim to be accomplished.

Rousseau goes very deep into this part of the subject and warns parents not to encourage any kind of passion. Bk. III Men's passions come with adolescence. This is the time when the child must be most carefully watched, as caresses are bad. The boy now begins to notice the opposite sex. Bk. IV, 230-231 He becomes tender hearted. We cannot see any creature wounded, or blood flow. When a boy is excited by his passions do not scold him but lead him away to the opposite thing. The child now longs for love and friendship but only moderate amounts should be given to him. Bk. IV, 239-243. Passions always leave their traces in the child's face, and especially so now. At this critical period the child should be taken to the country away from the temptations of the city. Bk. IV, 251. Love now plays an important part. He seeks something to love, the first sign of this is self love

which must be checked or the child will become conceited. Now is the time when gentler ideas must be introduced but in a careful manner. The child now can be governed entirely by his love for his tutor. Bk.IV 231-361

The question of sex also comes up about this time. Until now all children have seemed the same to the growing child, but now there is a difference. He realizes that there is another sex. As soon as this develops watch the child carefully, observe where his passions are leading, keep him from dangerous companions, from dangerous books, speak freely with him and advise him in a simple chaste manner. Bk. IV 229-255. Woman at this time is nervous and restless. Later she becomes modest and passive. Man on the contrary is strong. Where woman is enticing man is attacking. Bk. V 435

Be careful in answering indiscreet questions of either boy or girl.

The last crowning glory of moral education, the point whither all roads lead, is the marriage. Here a careful choice must be made. The thing to be sought is beauty of character. Let the parties concerned choose their life partner themselves. Rousseau does not think that a woman should be too educated, but should be free from passion, envy and malice. Bk. V 470 528

Chapter VI 32

Miscellaneous

Under the heading of miscellaneous things to be taught to a child I think that Rousseau lays quite a bit of stress upon sociology. As a child Rousseau urges that the boy be taught that men depend upon one another. Let him be taught regard for those who are beneath him in position, such as cooks, laborers and artisans. Bk.III 197 One of the first laws of society which he must learn is that of exchange, that one gives for all that he receives. Bk. III 201. Rousseau urges that the boy be shown that every one needs the help of his neighbor. Rousseau thinks that the child cannot learn too early that all men are equal, and that worldly possessions make no difference; that what has been made can be made again, or even unmade. Rousseau is mounted on his hobby now. Again and again he advises that the child be taught that all men are equal. Rousseau believes that in teaching the child to see the equality of all men and to look above earthly things, he is teaching the child to be happy, for he will cease to envy those more fortunate than himself. Bk. IV 249-250 Rousseau still clings to his one idea that man is born good but that it is society that corrupts him and insists that this be taught the child. Bk. IV 260 This is "son dada" and he clings to it as ivy does to the oak. On this account he advises that the child be taught to use his hands in manual labor for two reasons. First to keep him from evil influences and secondly so that he can make himself independent if need be. In teaching the child a trade care must be taken, Rousseau goes on, in the selection, as taste and health are vital factors in its success. Also sex must be considered. Another thing that Rousseau rightly urges is to advance the child if the quality of his work demands it. Let him philosophize over his work,

no matter what it be, and thus mind and body will work together. Bk. III 206-218.

On the broad subject of knowledge, Rousseau believes that the child should be so brought up that when the time comes for him to form ideas of his own he will not be dismayed or confused. Bk. III 225. The kind of knowledge a child needs is that which fits him for his future life so that he will be able to think when necessary. Give him a broad field of education which will teach him to lofty aims, warmth of thought. Bk. IV 277-379

Richter's ideas of miscellaneous subjects are entirely different. For instance he speaks of a school house, thereby showing that he differs widely from Rousseau, who tabooed school houses of all kinds. Richter is quite modern in his ideas as he recommends a lunch room and a play ground. Richter believes strongly in music for children, he believes that it softens the organs better than screaming. #58-59 Vols. 22-23 Richter believes in sociology, as is shown by his reference to laws. Laws must be taught to a child while he is young in order to make him appreciate them; thus it is good to give reasons for your requests. #125-6 Vols. 23-24

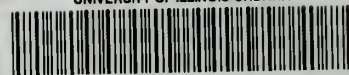
Richter goes deeper into the pedagogical and psychological side than Rousseau, taking up such abstract subjects as attention unit, abstraction, self knowledge, recollection and beauty. #131-146 Vols. 23-24 Under the head of attention, he believes as Rousseau does that to get the child's attention, Bk I, it is necessary first to interest him, and to ask him questions which will arouse his attention. Richter believes that children should be taught abstraction and self knowledge in order to make them think--a rather queer idea I should think. Richter believes that recollection

is different from memory. It is a creative power and in order to strengthen this children must be made to relate what they have read. It is an important thing, he adds, that the charm of a subject has a great deal to do in remembering it and also that fear cripples the memory. In order to love poetry and the beautiful Richter strongly advises that the child read his own poems first and learn to love it. By this he means the poetry of his native land.





UNIVERSITY OF ILLINOIS-URBANA



3 0112 082195923